



Washington Massage News

Affiliated with American Massage & Therapy Association

NOVEMBER ISSUE

John A. Murray, R.M.T.
Editor

Port Townsend, Washington

PRESIDENT'S MESSAGE

AILMENTS OF THE IMAGINATION

Emotional disturbances affect all people, about in the ratio of one in one, In about that proportion your emotional ailments are much more important than your physical ailments. Everybody comes down with them now and then, they are normal rather than abnormal.

These disorders usually affect the "automatic" working parts" of the body, blood pressure, heart rate, digestion, speech, skin, etc. No one has discovered yet, how the mind affects the body. However, some understanding of the emotional problems involved, may help one cope with the everyday garden variety problems.

One of the most distressing but least serious problems involve the voice. Nervous tension can cause throat muscles to tighten, making speech difficult. It can cause physical changes in the membranes of the nose and throat, results a dry sand papery throat, with a desire to cough, clear the throat, etc. No one has ever experienced this distressing problem more than I have. With the understanding of my emotional problems I have been able to overcome it almost entirely.

The skin is another of the body's most sensitive barometers and is often affected by emotional stimulus, sometimes the effect is becoming. "The glowing skin", of a woman in love, or the flushing of embarrassment. Then we have the gooseflesh of fear or chills. Sometimes emotional disturbances can cause serious skin trouble, in the form of rash, itching, blotches, herpes zoris and many others that readily disappear when the cause is removed.

The headache, the fluttery heart are often due to emotional problems and many are imaginary, but don't overlook the fact that some of these things can develop with a real problem, even if we tell ourselves that it is only imagination, many of them need help by Massage Therapy, pills, shots and diets.

Fraternally,
Blossom G. Guntley, R.M.T.

A man who knows he doesn't know it all knows
a lot.

No one is so rich that he can afford to lose
a friend.

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5002-1/2 University Way
Seattle, Washington

Dear John:

When you publish your next bulletin, I would like to request that you include a notice to all of the members that they send us, at their earliest convenience, the following statistics:

The number of treatments they gave this year
(From last July 1st to this July 1st)

Last year's figures
(The first of 1959 to the first of 1960)

The number of people they have treated.

If it is necessary to testify before the legislative committee, I would like to be able to say that there were so many people in the state who use massage for health reasons and collectively they had so many treatments. This will tend to show the number of people affected by our profession and may be more impressive to the legislature than merely to say there are so many people working at massage. Too, the general public also has an interest.

Sincerely,
Art Dunbar, R.M.T.
Legislative Committee Chairman

Please send this important data to the above address. Your name will be withheld, your confidence respected, when testimonial is made to the legislative committee.

Ed.

ENLIGHTENMENT OR CONFUSION

A fellow member recently remarked that he missed the "epistles" which I have in the past written for Massage News. Applying the term epistles to my literary excursions does not make me Saint Peter, I am sure. Whereas St. Peter became a fisher of men and a great influence over men, I probably muddled the turbulent waters of human understanding and came up with an empty net.

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No, my friend, I bear no resemblance to St. Peter. I am only a simple son of Adam who has inherited Adam's weaknesses and must face Adam's temptations. I must earn my bread by the sweat of my brow. The whims and wiles of the daughters of Eve have always baffled and frightened me. I have often been terribly tempted by the luscious red apples they hold in their delicate hands, but the terrible fate of my poor ancestor Adam, under similar circumstances has always restrained me from recklessness and a similar fate. After all is said and done, apples are only apples. Are they?

Having placed myself in the proper perspective, I now proceed to strip the gears in Editor John Murray's duplicating machine with my first and last "epistle" for the present fiscal year, by compounding the confusion caused by some medical terms and some beliefs.

I am sure the readers of Massage News are aware that people disagree on almost every subject under the sun (and some things beyond the sun). I believe the most violent and senseless disagreements have occurred between religious leaders and between politicians or heads of government. These are the disagreements which have in the past led most frequently to bigotry, intolerance and wars. They have had the most terrible and devastating effect. We can thank God that we live in a great land blessed with political and religious liberty guaranteed by our constitution. We are guaranteed the right to disagree. From our disagreements often comes enlightenment and eventual agreement.

Disagreements exist in the various branches of healing, even when their members present a solid front of agreement to the public. I shall discuss some of them, but first I shall point out some of the disagreements among the Clergy, that have come to my attention. Perhaps it will help us understand where controversy can and does arise. Here are examples.

Some religious spokesmen believe that Heaven is a psychic state, or a condition of the soul, that exists within us if we seek it (or encourage it) as Jesus taught us. They believe this process of Psychic or Soul development can be accomplished by sincerely understanding and applying the doctrines which Christ Jesus taught, among them being the Sermon on the Mount.

Some religious leaders believe Heaven is a place in outer space where good people can find refuge from a sinful world when they die or when the soul leaves the body.

Some believe that Jesus will return to establish the Kingdom of Heaven on Earth, and give to each believer his own grapevine and fig tree.

Some believe that a great number of the billions of planets in outer space or in the heavens are populated, just as our tiny planet Earth is populated. They believe that is what Jesus meant when he said "in my Father's house, there are many mansions." They believe it is entirely logical that the soul which departs from the body at so-called death may be reincarnated again in the body of an infant at birth on some other planet.

Confusion and disagreement also rage back and forth on many other religious subjects. For instance; many believe that God is Spirit, as Jesus stated. They interpret Spirit as being an unseen force or power, or Universal Intelligence. Many others believe God is a man in human form, reigning like an ancient Monarch on his throne in his heaven.

Some believe "hell" is a translation of the Hebrews "sheol", which means the grave. They believe hell-fire means the funeral pyre, used for centuries to cremate corpses. They believe "the devil" means the sum total of all that is evil and vicious in men's minds and hearts. That is why belief in God, and true worship, transform people.

You and I know the orthodox, pagan conception of hell and the devil.

There you are, take your choice, but do not impose your own particular beliefs on others. Do not condemn others if their beliefs differ from yours. Your reasoning and your intelligence will dictate your beliefs and your faith. God bless you.

Professional Differences:

I have often heard Massage Therapists express their belief that Physical Therapy and Physio-Therapy (Physiotherapy) are two separate and distinct therapies, in spite of the fact that physio is merely an abbreviation of the word Physical. The old textbooks used the term Physio-Therapy, but the modern and up-to-date textbooks use the term Physical Therapy in teaching the same identical subject. All up-to-date medical dictionaries state that the term Physio-Therapy has been discarded and replaced by the modern term Physical Therapy. The college of Swedish Massage used the obsolete term Physio-Therapy in teaching its wholly inadequate and meager two or three lessons in the use of electrical or electronic equipment. I know because I have their course of study. Medical schools and Universities teach thorough, complete and adequate courses of at least two years in the same work under the term Physical Therapy.

The fact still remains that Physio or Physical Therapy was systematized and perfected in the United States army by Dr. I. Bergren during the Spanish-American war. Dr. Bergren was imported from Europe for the purpose of rehabilitating disabled American soldiers. Physio or Physical Therapy was not included in his system of Swedish Massage by Peter Henrik Ling, the originator of what we now call Massage Therapy, but was included by American schools of Massage for those who would work under the supervision of medical doctors. Physio-Therapy or Physical Therapy was and still is an adjunct to, or a branch of, the practice of medicine. This includes Naturopathic medicine as well as Allopathic or orthodox medicine.

In our own profession, Swedish Massage, there are two national organizations namely, Massage Therapy and Messo - Therapy groups. Both terms have the same meaning. Messo is an abbreviation of Massage, just as "combo" is an abbreviation of "combination."

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Another illustration is found in the identical meaning of the two terms, hernia and rupture, when applied to torn membranes in the lower abdomen. When a doctor discusses the condition with his patient he may use the term rupture, but when he discusses it with colleagues he would most likely call it hernia. As you know, in some cases a portion of the intestine will, under certain conditions, protrude or extrude through the opening, and a truss will be worn to prevent it, in many cases the intestine is pushed back before applying the truss. I do not believe a distinction can be drawn between the two terms. I believe either rupture or hernia is correct under any and all circumstances.

Another illustration is found in the two terms, piles and hemorrhoids when applied to a common rectal disorder. I believe either term is correct, whether the condition is internal (blind piles) or external. One term could possibly be the layman's term and the other one the doctor's or professional term. I am of the opinion that the hideous mess that meets the eye should be called "piles of hemorrhoids".

In a recent issue of Massage News there appeared an article which dealt at some length with the subject of fibro-cartilage spinal disc lesions and their treatment. The article was very well written and replete with medical terminology. The author drew a sharp distinction between the terms ruptured disc and herniated disc. The identification of the specific condition involved, and the application of the appropriate medical term, was predicated upon the exact nature of the lesion. If the readers who are interested in this subject will refer again to the article in the August issue, they can refresh their collective memory." It appears that a famous Denver hospital was quoted as authority. The subject has proven of great interest among Massage Therapists because they are so often called upon to deal with these, and similar conditions.

It is amazing how much heat and how little light can be generated by doctors and much of their ambiguous verbiage. Perhaps the reason lies in the fact that the layman attempts to speak with authority on a subject that he does not understand. I confess, without any embarrassment that I am a rank amateur and a layman. Since publication of the article, I have heard conflicting but positive statements from several people. I have heard the Cascade range of mountains has not served as a barrier to the differences of opinion among good people. In my utter desperation and despair I appealed to my trusted friend John Murray for a ruling, knowing that he has had pre-medical education. I almost lost faith in my good friend when he informed me that he found it necessary to verify his own opinions with a more highly official ruling. Well, controversy ought to produce understanding and agreement somewhere, or at least an armistice of an armed truce. On second thought, I realize that is impossible as long as famous medical men and surgeons disagree among themselves.

With John Murray's kind permission I therefore submit the following letter which John enclosed with his own letter to me. The readers will then have two highly authoritative sources of opinion on the same subject, but the confusion has only been compounded in my feeble mind.

The letter is written on the letterhead of Seattle Orthopedic and Fracture Clinic. This clinic has eight doctors on its staff who have undoubtedly had extensive and thorough experience in diagnosing and performing surgery upon spinal disc lesions of all descriptions. The letter is signed by Dr. D. G. Leavitt, M.D.

The letter follows:

Dear Mr. Murray:

Thanks a lot for your letter of September 30, 1960 regarding the terminology applied to disc disease.

I think your description is exactly correct. I think the terms that doctors sometimes use in discussing with the patients are chiefly figurative so that the patient will understand what they are talking about and these phrases are used differently by different doctors even in medical writing.

Technically, I have usually considered the herniated disc to be more of the bulging type of disc pathology with disc degeneration, softening and a posterior bulge which actually might give more of an appearance of herniation.

Actually, the ruptured disc probably would be more accurately described as an extruded disc herniation or a ruptured disc with extrusion of disc material.

Incidentally, the type of trouble that we like to find is the disc where material has actually been popped out into the posterior canal beyond the posterior longitudinal ligament because there is certainly very definite trouble found when this occurs and the relief is usually correspondingly most favorable.

I will keep your name in mind in case some of the people we have from your area may need some assistance in the way of massage.

Sincerely yours,
D. G. Leavitt, M. D.

Discussion and disagreement usually lead to enlightenment in all areas of human existence. Unless knowledge and understanding illuminate our way, we stumble in darkness, superstition, prejudice and fear. In a frightening and tempestuous world, filled with so many things going wrong, let us not fear that all will end in an insane, cataclysmic, deafening concophony of sound and fury. Let us not wait for the christmas season to be reminded of the words "Peace on earth to men of good will." Yes my friend, good will toward every human being, but no compromise with viciousness, gives us all peace of mind. We can then hold fast to all that is good and true. Thus only, can man reach his highest destiny as a son of God. Only thus can we face life, and what follows, with calm assurance and no regrets.

Pete I. Eltreim, R.M.T.

The article entitled the "Herniated Disc," which appeared in the August issue of the Washington Massage News, brought a challenge to this paper, as to its authenticity of statement, that hernia and rupture, were not one and the same.

Tabors medical dictionary gave these definitions:

Hernia - External projection of a part from its natural cavity.

Rupture - Breaking of an organ, a hernia.

It would seem that the particular terminology used, depends upon the particular condition, and physician and surgeon or layman using the words rupture or hernia, whether they are intended to mean the same condition or separate conditions, so the confusion still remains.

It should be the sincere effort of each and every member to help each other keep our little paper as free of criticism, and as factual as possible.

Editor

Little minds are wounded by little things.

He who gives comfort to others knows how to heal his own hurts.

This issue will be the last of a series, on an article, Attributes of a Profession, submitted by Seattle Chapter President, Arthur Dunbar, R.M.T. The article is reprinted with the permission from, Social Work, Vol 2, No. 3 July, 1957. We suggest that your review your back copies to get the full meaning of this fine article.

Ed.

The professional Culture

Every profession operates through a network of formal and informal groups. Among the formal groups, first there are the organizations through which the profession performs its services; these provide the institutionalized setting where professional and client meet. Examples of such organizations are hospital, clinic, university, law office, engineering firm, or social agency. Second, there are the organizations whose functions are to replenish the profession's supply of talent and to expand its fund of knowledge. These include the educational and the research centers. Third among the formal groups are the organizations which emerge as an expression of the growing consciousness-of-kind on the part of the profession's members, and which promote so-called group interests and aims. These are the professional associations. Within and around these formal organizations extends a filigree of informal groupings: the multitude of small, closely knit clusters of colleagues. Membership in these cliques is based on a variety of affinities:

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specialties within the profession; affiliations with select professional societies; residential and work propinquity; family, religious, or ethnic background; and personality attractions.

The interactions of social roles required by these formal and informal groups generate a social configuration unique to the profession, viz., a professional culture. All occupations are characterized by formal and informal groupings; in this respect the professions are not unique. What is unique is the culture thus begotten. If one were to single out the attributes that most effectively differentiates the professions from other occupations, this is it. Thus we can talk of a professional culture as distinct from a non-professional culture. Within the professions as a logical class each profession develops its own subculture, a variant of the professional culture; the engineering subculture, for example, differs from the subculture of medicine and social work. In the subsequent discussion, however, we will treat the culture of the professions as a generic phenomenon. The culture of a profession consists of its values, norms, and symbols.

The social values of a professional group are its basic and fundamental beliefs, the unquestioned premises upon which its very existence rests. Foremost among these values is the essential worth of the service which the professional group extends to the community. The profession considers that the service is a social good and that community welfare would be immeasurably impaired by its absence. The twin concepts of professional authority and monopoly also possess the force of a group value. Thus, the proposition that in all service-related matters the professional group is infinitely wiser than the laity is regarded as beyond argument. Likewise non-arguable is the proposition that acquisition by the professional group of a service monopoly would inevitably produce social progress. And then there is the value of rationality; that is, the commitment to objectivity in the realm of theory and technique. By virtue of this orientation, nothing of a theoretical or technical nature is regarded as sacred and unchallengeable simply because it has a history of acceptance and use.

The norms of a professional group are the guides to behavior in social situations. Every profession develops an elaborate system of these role definitions. There is a range of appropriate behaviors for seeking admittance into the profession, for gaining entry into its formal and informal groups, and for progressing within the occupation's hierarchy. There are appropriate modes of securing appointments, of conducting referrals, and of handling consultation. There are proper ways of acquiring clients, of receiving and dismissing them, of questioning and treating them, of accepting and rejecting them. There are correct ways of grooming a protege, of recompensing a sponsor, and of relating to peers, superiors or subordinates. There are even group-approved ways of challenging an outmoded theory, of introducing a new technique, and of conducting an intra-professional controversy. In short, there is a behavior norm covering every standard inter-personal situation likely to recur in professional life.

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The symbols of a profession are its meaning-laden items. These may include such things as; its insignias, emblems, and distinctive dress; its history, folklore, and argot; its heroes and its villains; and its stereotypes of the professional, the client, and the layman. Comparatively clear and controlling group values, behavior norms, and symbols, which characterize the professions, are not to be encountered in non-professional occupations.

Our discussion of the professional culture would be incomplete without brief mention of one of its central concepts, the career concept. The term career is, as a rule, employed only in reference to a professional occupation. Thus, we do not talk about the career of a bricklayer or of a mechanic; but we do talk about the career of an architect or of a clergyman. At the heart of the career concept is a certain attitude toward work which is peculiarly professional. A career is essentially a calling, a life devoted to "good works." Professional work is never viewed solely as a means to an end; it is the end itself. Curing the ill, educating the young, advancing science are values in themselves. The professional performs his services primarily for the psychic satisfactions and secondarily for the monetary compensations. Self seeking motives feature minimally in the choice of a profession; of maximal importance is affinity for the work. It is this devotion to the work itself which imparts to professional activity the service orientation and the element of disinterestedness. Furthermore, the absorption in the work is not partial, but complete; it results in a total personal involvement. The work life invades the after-work life, and the sharp demarcation between the work hours and the leisure hours disappears. To the professional person his work becomes his life. Hence the act of embarking upon a professional career is similar in some respects to entering a religious order. The same cannot be said of a non-professional occupation.

To succeed in his chosen profession, the neophyte must make an effective adjustment to the professional culture. Mastery of the underlying body of theory and acquisition of the technical skills are in themselves insufficient guarantees of professional success. The recruit must also become familiar with and learn to weave his way through the labyrinth of the professional culture. Therefore, the transformation of a neophyte into a professional is essentially an acculturation process wherein he internalizes the social values, the behavior norms, and the symbols of the occupational group. In its frustrations and rewards it is fundamentally no different from the acculturation of an immigrant to a relatively strange culture. Every profession entertains a stereotype of the ideal colleague; and, of course, it is always one who is thoroughly adjusted to the professional culture. The poorly acculturated colleague is a deviant; he is regarded as "peculiar," "unorthodox," "annoying," and in extreme cases a "troublemaker." Whereas the professional group encourages innovation in theory and technique, it tends to discourage deviation from its social values and norms. In this internal contradiction, however, the professional culture is no different from the larger culture of society.

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One of the principal functions of the professional schools is to identify and screen individuals who are prospective deviants from the professional culture. That is why the admission of candidates to professional education must be judged on grounds in addition to and other than their academic qualifications. Psychic factors pressuring favorable adjustment to the professional culture are granted an importance equivalent to mental abilities. The professional school provides test situations through initial and graduated exposures of the novice to the professional culture. By his behavior in these social situations involving colleagues, clients, and community, the potential deviant soon reveals himself and is immediately weeded out. Comparable preoccupation with the psychic prerequisites of occupational adjustment is not characteristic of non-professional occupations.

The picture of the professions just unveiled is an ideal type. In the construction of an ideal type some exaggeration of reality is unavoidable, since the intent is to achieve an internally coherent picture. One function of the ideal type is to structure reality in such manner that discrete, disparate, and dissimilar phenomena become organized, thereby bringing order out of apparent disorder.

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